

¹² which was fit. And according as they did not think good^a to have God in [their] knowledge, God gave them up to a reprobate^b mind to practise unseemly things; being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, backbiters, hateful to God,^c insolent, proud, boasters, inventors of evil things, disobedient to parents, void of understanding, faithless, without natural affection,^d unmerciful; who^e knowing the righteous judgment^f of God, that they who do^g such things are worthy of death, not only practise them, but have fellow delight^h in those who do [them].

II. Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnestⁱ thyself; for thou that judgest doest the same things. But we know that the judgment of God is according to truth upon those who do such things. And thinkest thou this, O man, who judgest those that do such things, and practisest them [thyself], that thou shalt

escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads thee to repentance? but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of God, who shall render to each according to his works: to them who, in patient continuance of good works,^j seek for glory and honour and incorruptibility,^k life eternal. But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and indignation,^l tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek; but glory and honour and peace to every one that works good, both to Jew first and to Greek: for there is no acceptance of persons with God. For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law, (for not the hearers of the law [are] just before God, but the doers

will, or a righteous setting forth His requirement. See Luke i. 6 and Rom. v. 13; and also Rev. xv. 4, where it is judgment itself. Compare chap. ii. 13, where 'righteous judgment' is *δικαιοσύνη*. ^a *εὐδοκῶ* is 'to do an act' as a matter of fact, to carry it out into a fact; *εὐδοκῶ* 'to make, produce.' I have therefore translated *εὐδοκῶ* 'to do,' and *εὐδοκῶ* 'practise,' which is more a course of action going on, doing it, as in German *ausführen* *das* *Wort*?

^b The constant use of *εὐδοκῶ* with the verb, by the apostle, is very difficult, sometimes impossible, to render fully. The apostle means here that not only their own passions hurry them away, but, being thoroughly corrupt, they enjoy other people's sinning; associating themselves in thought and spirit with them, as taking pleasure in their doing so.

^c There is in Greek a periphrasis, strengthening the sense: *ἐν ᾧ ὁ πῶς ὁ κρῖναι, ἀναστρέφει*.

^d Literally 'work,' in the singular. ^e *ἀκατακτά*, 'incorruptibility,' not 'immortality'; the resurrection, or change, of the body is looked for; and it is thus a part of christian truth.

^f T. R. reads 'indignation and wrath,' with K L P 17 47 and others; text *MA B D E G 37 Am* Memph.

^a *εὐδοκῶ* is not 'they liked'; the word means 'to assay, test, prove,' and thence 'approve, or hold for good.'

^b Or, as some, 'a mind void of moral discernment,' *ἀνάνη* answering to 'did not think good,' *οὐκ εὐδοκῶ*.

^c T. R. adds 'derivation,' with L 37 47 and others Am Syr; D G P have *εὐδοκῶ* instead of *εὐδοκῶ*; 'wickedness,' *MA B C K 17 Memph* omit. The order of the words varies.

^d The ancients and Calvin and others would translate 'God-intent'; but I doubt, in spite of ancient opinion drawn from reasoning, that it has this sense. It seems to me that it had acquired the sense of 'abominable,' 'abominably wicked'; as 'cursed children' does not mean that a curse is pronounced, but that they are so bad as to be only thus designated. So the moral state of *ἀκατακτά*. See Pritzsche, Meyer, Ac. Suidas and Occumensis give it only as an opinion, not as the use of the word in Greek. Ryke's citations do not, I think, prove anything; they accord with the general sense given.

^e T. R. adds 'implacable,' with C K L P 17 47 and others Am; *MA B D E G 37 Memph* and others omit.

^f *εὐδοκῶ*, 'who being such as so knew.' ^g *ἀναστρέφει*, that which the righteous will of God requires, hence even an ordinance of His

of the law shall be justified. For when [those of the] nations, which have no law, practise by nature the things of the law, these, having no law, are a law to themselves; who^a shew the work of the law written^b in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves between themselves; in [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.

But if^c thou art named a Jew, and retest in the law, and makest thy boast in God, and knowest the will, and discerningly approvest the things that are more excellent, being instructed out of the law; and hast confidence that thou thyself art a leader of the blind, a light of those who [are] in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law: thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal? thou that sayest [man should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrifice? thou who boastest in law, dost thou by transgression of the law dishonour God? For the name of God is blasphemed on your account among the nations, according as it is written. For circumcision indeed profits if thou keep^d [the] law; but if thou be a law-transgressor, thy circumcision is become uncircumcision. If therefore the un-

circumcision keep the requirements of the law, shall not his uncircumcision be reckoned^e for circumcision, and uncircumcision by nature, fulfilling the law, judge thee, who, with^f letter and circumcision, [art] a law-transgressor? For he is not a Jew who [is] one outwardly,^g neither that circumcision which is outward in flesh; but he [is] a Jew [who is so] inwardly;^h and circumcision, of the heart, in spirit, not in letter; whose praise [is] not of men, but of God.

III. What then [is] the superiority of the Jew? or what the profit of circumcision? Much every way; and first, indeed, that to them were entrusted the oracles of God. For what? if some have not believed, shall their unbelief make the faith of God of none effect? Far be the thought; but let God be true, and every man false; according as it is written. So that thou shouldst be justified in thy words, and shouldst overcome when thou art in judgment.

But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicts wrath? I speak according to man. Far be the thought: since how shall God judge the world? For if the truth of God in my lie has more aboundedⁱ to his glory, why yet am I also judged as a sinner? and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.

What then? are we better? No,

^a *εὐδοκῶ*.

^b It is not the law, but the work which is written: *ἐν ᾧ ὁ πῶς ὁ κρῖναι, ἀναστρέφει*.

^c T. R. reads 'Rebeld,' *lit.* instead of *c. 12*, with L 17 37 47; text *MA B D E K Am* Memph.

^d Literally 'do.'

^e The word often translated 'imputed,' in A.V.

^f *εὐδοκῶ*, with the genitive, has the sense of 'in a given state or condition, as well as 'by means of.' By letter and circumcision gives no definite sense here. I have endeavoured to express the sense by 'with,' as their having or possessing letter and circumcision practically puts them in that condition.

^g *ἐν ᾧ ὁ πῶς ὁ κρῖναι, ἀναστρέφει*.

^h *ἐν ᾧ ὁ πῶς ὁ κρῖναι, ἀναστρέφει*.

ⁱ Inflicts wrath is hardly English, as wrath is a sentiment of the mind; and it is what reaches another which is inflicted, as punishment or pain. But 'executes' is not the sense, nor is 'takes vengeance.' The form of expression is in Greek, as in the use of 'inflict' in English, a figure of the effect for the cause, *ἀναστρέφει ὁ πῶς ὁ κρῖναι*. Parkhurst gives 'inflicts wrath' or 'vengeance,' so I have ventured it.

^j Or 'has more abounded by my lie.' In the translation in the text the thought is 'he remained true in spite of my failure.'

in no wise: for we have before charged both Jews and Greeks with being all under sin: according as it is written, There is not a righteous [man], not even one: there is not the [man] that understands, there is not one that seeks after God. All have gone out of the way, they have together become unprofitable; there is not one that practises goodness, there is not so much as one: their throat is an open sepulchre; with their tongues they have used deceit; asps' poison [is] under their lips: whose mouth is full of cursing and bitterness; swift their feet to shed blood; ruin and misery [are] in their ways, and way of peace they have not known: there is no fear of God before their eyes. Now we know that whatever the things the law says, it speaks to those under the law,³ that every mouth may be stopped, and all the world be⁴ under judgment to God. Wherefore⁵ by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.

¹¹ But now without law righteousness of God is manifested, borne witness to by the law and the prophets; righteousness of God by faith of Jesus Christ towards all, and upon all⁶ those who believe: for there is no difference; for all have sinned, and come short⁷ of the

glory of God; being justified freely by his grace through the redemption which [is] in Christ Jesus; whom God has set forth a mercy-seat,⁸ through faith in his blood, for [the] shewing forth of his righteousness, in respect of the passing by⁹ the sins that had taken place before, through the forbearance of God; for [the] shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of [the] faith of Jesus. Where then [is] boasting? It has been excluded. By what law? of works? Nay, but by law of faith; for we reckon that a man is justified by faith, without works of law. Is [God] the God of Jews only? is he not of [the] nations also? Yea, of nations also: since indeed [it is] one God who shall justify [the] circumcision on the principle of faith, and uncircumcision by faith. Do we then make void law by faith? Far be the thought: [no,] but we establish law.

IV. What shall we say then that Abraham our father¹⁰ according to flesh has found? For if Abraham has been justified on the principle of works, he has whereof to boast: but not before God; for what does the scripture say? And Abraham believed God, and it was reckoned¹¹ to him as¹² righteousness. Now to

him that works the reward is not reckoned as of grace, but of debt:¹³ but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as righteousness. Even as David also declares the blessedness of the man to whom God reckons righteousness without works: Blessed [they] whose lawlessnesses have been forgiven, and whose sins have been covered: blessed [the] man to whom¹⁴ [the] Lord shall not at all reckon sin.¹⁵

[Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham as righteousness. How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be¹⁶ [the] father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also;¹⁷ and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.¹⁸

¹⁹ For [it was] not by law that the

promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteousness of faith. For if they which [are] of law be heirs, faith is made vain, and the promise made of no effect. For law²⁰ works wrath; but²¹ where no law is neither [is there] transgression. Therefore [it is] on the principle of faith, that [it might be] according to grace, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith, who is father of us all, (according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being; who against hope believed in²² hope to his becoming father of many nations, according to that which was spoken, So shall thy seed be; and not being weak in faith, he considered not²³ his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb, and hesitated not at the promise of God through unbelief; but found strength in faith,²⁴ giving glory to God; and being fully persuaded that what he has promised he is able also to do; wherefore also it was reckoned to him as righteous-

³ Literally "in the law."

⁴ *γεννηται*: "become in that state," not as future, but the existing consequence. Hence I say "be."

⁵ Or "because," so Meyer, Alford, and De Wette, referring it to what goes before. But it is a much more general proposition deduced from that, as the second part of the sentence shows, which does refer to what goes before.

⁶ The Greek has *ἐν*, but it is better left out for the sense in English.

⁷ *καταλείποντες* Memph. omit "and upon all" but it is corrected. DEFGLKLP 17 37 and almost all Am have it.

⁸ "Come" is the present fact: "they come short;" "are short" is too familiar, I add the note, otherwise "come" might seem dependent on "have." "Are come" is the perfect.

⁹ I do not think this word can be used for "[a] propitiatory [sacrifice]" or "propitiation;" it certainly is not the habitual use in the LXX; and we have the two parts of the work of the great

day of atonement, here and in chap. iv. 25.

¹⁰ In respect of the passing by the sins. I have hesitated as to using *παρὰ* with the accusative in this sense here; but on the whole I do not doubt it gives the sense. God had passed by, not brought into judgment, the sins of Old Testament believers; and the accomplishment of the atonement showed His righteousness in this. Now the righteousness is itself shown, and to be relied on.

¹¹ T.R. reads "faith. Therefore," *ἐπεὶ*, with B C K L P 17 37 Syrr and most others; *καὶ* MADE FG 47 Am Memph.

¹² Many read "forasmuch," with MA BC Memph; father M^{ss} C^{ss} D E F G R L P 17 27 47 Am.

¹³ I am not quite satisfied with "as," but I am that it is the nearest approach to the sense in English. For, I object to; because then faith is made of positive worth, having the value of righteousness; whereas the sense is that he was helden for righteous in virtue of faith. For

does not go far enough as righteousness; too far as to a positive value of faith. Faith might be reckoned for righteousness, and yet the righteousness come short of what was required; whereas if it be reckoned as righteousness, the last word is taken in its own value as such: "the man was held to be righteous," "to have righteousness." It is Hebrew form. See Psalm cv. 11. I apprehend too that Genesis xv. 6, where there is no preposition, makes the force of the expression plain.

¹⁴ Many read "whose sin;" *ὅτι* *ἡ* *ἁμαρτία*: "whose sin [the] Lord shall not at all reckon [to him]." It is with M H D E G; *καὶ* A C F L P 17 37 47 Am Syrr Memph.

¹⁵ That is, "not account of him as having any," *οὐκ ἐν λόγῳ*, "in order to his being." It is necessary perhaps to say, "that he might be" in English; but there is an expression of purpose which goes rather too far. See note¹⁶ to chap. i. 20.

¹⁶ Some omit "also" with MA BC 47 Memph, perhaps rightly. O D E F G K L P Am Syrr have it. Some may doubt of the accuracy of the trans-

lation of ver. 12, from the apparent order of the Greek words. However, I give without any hesitation the translation in the text, adding this notice to any one who can consult the Greek. It is merely the apparent form of the phrase which leads to another translation. "Father of circumcision" means, he in whom real separation to God was first publicly established. Perhaps of the faith, during [his] uncircumcision, of our father Abraham may be clearer. This notice will at any rate suffice.

¹⁷ Or "For the law."

¹⁸ T.R. reads "for," with DEFGLKLP Am Syrr; text MA BC Memph.

¹⁹ Or "with;" *ἐν* is the state or condition of his mind in believing. See x. 19, and i. Cor. x. 10.

²⁰ Some omit "not," with MA BC Am Memph, and take *καὶ*, "and," in ver. 20 in the sense of *καὶ*, "but."

²¹ Found strength in faith may be rather free; but "strengthened by faith" might very easily be applied to his body in this passage; whereas *ἀνεκδιαιτά* is inwardly strengthened.

²² ness. Now it was not written on his account alone that it was reckoned ²³ to him, but on ours also, to whom, believing on him who has raised from among [the] dead Jesus our Lord, ²⁴ who has been delivered for our offences and has been raised for our justification, it will be reckoned.

V. Therefore having been justified on the principle of faith, we have ²⁵ peace towards God through our Lord Jesus Christ; by whom we have ²⁶ also access by faith into this favour in which we stand, and we boast in hope of the glory of God.

²⁷ And not only [that], but we also boast in tribulations, knowing that ²⁸ tribulation works endurance; and endurance, experience; and experience, hope; and hope does not make ashamed, because the love of God is shed abroad in our hearts by [the] Holy Ghost which has been ²⁹ given to us: for we being still without strength, in [the] due time Christ ³⁰ has died* for [the] ungodly. For scarcely for [the] just [man] will one die, for perhaps for [the] good [man] some one might also dare to ³¹ die; but God commends his love

to us, in that, we being still sinners, Christ has died for us. Much rather therefore, having been now justified in [the] power of ³² his blood, we shall be saved by him from wrath. ³³ For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall be saved in [the] power of ³⁴ his life.

³⁵ And not only [that], but [we are] making our boast in God, through our Lord Jesus Christ, through whom now we have received the reconciliation.

³⁶ For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all have sinned: (for until law sin was in [the] world; but sin is not put to account* when there is no law; but death reigned¹ from Adam until Moses, even upon those who had not sinned in* the likeness of Adam's transgression, who is [the] figure of ³⁷ him to come. But [shall] not the act of favour [be] as the offence? For if by the offence of one* the many have died, much rather has

* was strong' is not a just translation. It is, I apprehend, in opposition to *deus* *deus* *deus*, *deus* is 'gifted with strength.' Abraham was gifted with strength, by faith (i.e., inwardly, in contrast with doubt).

* Many read 'let us have,' with *ABCD E K L* 17 27 Am. Memph. but it is an unjustifiable change of copyist; so 1 Cor. xv. 48, where the hortatory form makes nonsense.

* Perfect; 'have obtained and possess.'

* Or 'died.' It is the *corrupt*; but 'has died' is used in English for the fact, which is the force of the *corrupt*. That is, it is so used where the moral import is an abiding one, and time is not in question, though no abiding effect is meant. 'He has taken a journey.' The simple preterite i.e., without auxiliary, is not a *corrupt* in English; it is historical, and the fact is viewed as past and done with, or part of a whole so regarded.

* Or 'a.'

* Or 'by his blood,' 'by his life,' when *deus* is used morally it has the force of 'in the power of.' 'In the intrinsic character of' *deus*, *deus*, *deus*, *deus*. It is not the same preposition here as in that which I have translated 'through the death.' Here the article and *deus* give it a somewhat more instrumental character.

* The epistle divides itself here, as to doctrine, into two distinct parts, which a new paragraph hardly shews. Up to verse 11 'sin' had been

treated of; from this point 'sin.'

* This is a different word from that translated 'reckoned' in chapter iv. 22, 23 (both 'imputed' in Auth. Ver.). There, a man is estimated such or such, judicially estimated such; here, a particular fault is put to a person's account. The former is found in Gal. iii. 6 and 2 Cor. v. 19; this only in Philom. 28.

* Or 'has reigned.'

* Or 'according to.' 'Sinning after' has rather the character of copying, which is not the sense here. It refers to Hosea vi. 7. 'They, like Adam, have transgressed the covenant: this of Israel. But they who had no law did not: *yes* is here the form or character in or with which anything happens; that which gives it its character. It is a characterising condition of the act; a common use of *deus* with a dative. So Heb. x. 28, 12. 17. So *deus* *deus* *deus*. Herodian, quoted by Ptolemy, *deus* *deus* *deus* *deus*. It must be differently translated in different cases in English. In verse 11 here 'in that' or 'for that'; in Herodian 'with other hopes'; *deus* *deus* 'for how much'; Heb. x. 28, 'on [the] credit or testimony of] two or three witnesses'; Heb. ix. 17, 'where death is come in, has intervened.' It is a condition necessary to, or characterising what is done by, the verb.

* Or 'not as the offence [is] the act of favour.'

* Lit. 'the one.'

the grace of God, and the free gift in grace, which [is] by the one man Jesus Christ, abounded unto the ³⁸ many. And [shall] not as by one that has sinned [be] the gift? For the judgment [was] of* one to condemnation, but the act of favour, of many offences unto justification. ³⁹ For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life by the one Jesus Christ;* so then as [it was] by one offence towards all men to condemnation, so by one righteousness¹ towards all men for justification of life. For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted ⁴⁰ righteous. But law came in,* in order that the offence might abound; but where sin abounded grace has ⁴¹ overabounded, in order that, even as sin has reigned in [the] power of] death, so also grace might reign through righteousness² to eternal life through Jesus Christ our Lord.

VI. What then shall we say? Should* we continue in sin that grace may

⁴² abound? Far be the thought. We who have died to sin, how shall we ⁴³ still live in it? Are you ignorant that we, as many as have been baptized unto Christ Jesus, have been ⁴⁴ baptized unto his death? We have been buried therefore with him by baptism unto death, in order that, even as Christ has been raised up from among [the] dead by the glory of the Father, so we also should ⁴⁵ walk in newness of life. For if we are become identified with [him] in the likeness of his death, so also we ⁴⁶ shall be of [his] resurrection; knowing this, that our old man has been crucified with [him], that the body of sin might be annulled, that we ⁴⁷ should no longer serve sin. For he that has died is justified³ from sin. ⁴⁸ Now if we have died with Christ, we believe that we shall also live ⁴⁹ with him, knowing that Christ having been raised up from among [the] dead dies no more: death has dominion over him no more. For in ⁵⁰ that he has died,⁴ he has died⁵ to sin once for all; but in that he lives, ⁵¹ he lives to God. So also ye, reckon yourselves⁶ dead to sin and alive to God in Christ Jesus.⁷ Let not sin therefore reign in your mortal body

* Or 'And not as by one that sinned [is] the gift.'

* That is, had its foundation in, was grounded on, one single thing or act.

* Justification, or 'judicial righteousness.' Here the Greek is more exact than English perhaps allows. *Justification* is the state of accomplished subsisting righteousness before God, in which justification places us; *Justification*, the act of justifying. In English we must use justification for both. I cannot say 'righteousness' it might be practical *Justification*. In the last verse of chap. iv. it is *Justification*, because it was the doing of it which was in view, for our justifying; not, as some read, because we were justified—this can be said only (chap. v. 1) in connection with faith, and would have been *deus* *deus* *deus* *deus*. *Justification* *deus* *deus* *deus* is the effect future to the faith again. I would add, *Justification* is translated *gift*, *deus* *deus* 'act of favour,' and *Justification* 'free gift,' to distinguish them.

* Verses 13 to 17 are a parenthesis.

* Here 'righteousness' is, as in ver. 18, *Justification*, translated here 'justification,' which here it evidently cannot be; it is the accomplished subsisting righteousness answering to the one offence.

* *Justification*, came in as an extra thing, or by the by.

* *Justification*. It is the thing on that principle, not simply an effectuated accomplished *Justification*.

* T. R., with a good many cursives, reads 'shall we.' It is the subjunctive, *Justification* for *Justification*, what is called the deliberative subjunctive: 'Am we to do so?'

* *Justification*. Lit. 'grown up with' and so thoroughly one. Hence I have said 'identified.' The A. V. has confounded *Justification* with *Justification*, and so have Liddell and Scott up to 6th ed.; it is right in 7th. I do not find that *Justification* means 'to plant together,' but 'to make to grow together,' and in the passive simply 'to grow together.' See Luke viii. 1, where it is ambiguous.

* Justified, *Justification*; 'free' is ambiguous, and might be supposed to be *Justification*. It is justified, cleared, discharged. From 'sin,' note, not 'sin.'

* Or 'he died.' It is the fact.

* B C add *deus* 'to be,' before *Justification*. T. R. with K L P N 47 and some versions, puts it after, so that it seems added. A D E F G 17 Memph. omit; Am has it.

* T. R. adds 'our Lord,' with *ABCD E K L P* 17 27 Memph.; A B D E F G 47 Am omit.

¹⁸ to obey its lusts.¹ Neither yield² your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among [the] dead,³ and your members instruments of righteousness to God.

¹⁹ For sin shall not have dominion over you, for ye are not under law but under grace.

²⁰ What then? should we sin⁴ because we are not under law but under grace? Far be the thought. Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness? But thanks [be] to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed. Now, having got your freedom from sin, ye have become bondmen to righteousness. I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage⁵ to uncleanness and to lawlessness unto lawlessness, so now yield⁶ your members in bondage to righteousness unto holiness. For when ye were bondmen of sin ye were free from righteousness. What fruit therefore had ye *then* in the things of which ye are now ashamed? for the end of *them* [is] death. But now, having got your freedom from sin, and having become bondmen

to God, ye have your fruit unto holiness, and the end eternal life.

²¹ For the wages of sin [is] death; but the gift of favour of God, eternal life in Christ Jesus our Lord.

VII. Are ye ignorant, brethren, (for I speak to those knowing law,) that law⁷ rules over a man as long as he lives? For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband: so then, the husband being alive, she shall be called an adulteress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress though she be to another man. So that, my brethren, ye also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God.

²² For when we were in the flesh the passions of sins, which [were] by the law, wrought in our members to bring forth fruit to death; but now we are clear from the law, having died⁸ in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.

²³ What shall we say then? [is] the law⁹ sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou

* shalt not lust; but sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin [was] dead. But I was alive without law once; but the commandment having come, sin revived, but I died. And the commandment, which [was] for life, was found, [as] to me, itself [to be] unto death: for sin, getting a point of attack by the commandment, deceived¹⁰ me, and by it slew [me]. So that the law indeed [is] holy, and the commandment holy, and just, and good. Did then that which is good become¹¹ death to me? Far be the thought. But sin, that it might appear sin, working¹² death to me by that which is good; in order that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I¹³ am fleshly,¹⁴ sold under sin. For that which I do,¹⁵ I do not own: for not what I will, this I do; but what I hate, this I practise. But if what I do not will, this I practise, I consent to the law that [it is] right. Now then [it is] no longer I [that] do¹⁶ it, but the sin that dwells in me. For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me,¹⁷ but to do¹⁸ right [I find¹⁹] not. For I do not practise the good that I will; but the evil I do not will, that I do. But if what I do not will, this I prac-

tise, [it is] no longer I [that] do²⁰ it, but the sin that dwells in me. I find then the law upon me who wills to practise what is right, that with me evil is there.²¹ For I delight in the law of God according to the inward man; but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members. O wretched man that I [am]! who shall deliver me out of this body of death? I thank²² God, through Jesus Christ our Lord. So then I myself with the mind serve God's law; but with the flesh sin's law.

VIII. [There is] then now no condemnation to those in Christ Jesus.²³ For the law of the Spirit of life in Christ Jesus has set one free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh, in order that the righteous requirement²⁴ of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit. For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit. For the mind of the flesh [is] death; but the mind of the Spirit life and peace. Be-

¹ T. R. reads 'to obey it in its lusts,' with C² K L P 37; M A B C 47 Am Memph omit *obey* in DEF G read 'to obey it,' omitting 'in its lusts.'

² The distinction between *yield* and *yield up*—that is, the present, which has a continuous present sense; and the aorist, which gives the act in itself—I have sought in vain a means of distinguishing in English. *yield up*—*yield*, neither yield your members; it is at no time to be done. *yield up*—*yield* yourselves to God; let it have been done, as a once accomplished act.

³ Lit. 'as out of dead alive.' The order of the words gives a contrasted force to the *is* *resurrex*; not merely that they came thence. But 'out of dead alive' is hardly English.

⁴ Or 'are we to sin?' the subjunctive aorist. T. R. reads 'shall we sin,' with cursives Am Syrr Memph Ac. but the Latin proves nothing. Text M A B C D E K L F 17 37 47 and others.

⁵ The word translated 'in bondage' is an adjective, expressing the state of slavery, to which no word answers in English.

⁶ This is the aorist, the act done once for all, have it done.

⁷ Or 'the law.'

⁸ Having died. T. R. reads 'that being dead in which.' But it is an unfounded reading after Beza, Erasmus, and Steph. 1550 have *in oblatione*; Beza *in oblatione*, though in the French translation, (not the Latin,) it is given as if it were *in oblatione*. DEF G Vulg (not Am) read 'from the law of death in which we were held.' I may remark here that though from habit we say T. R. the A. V. is not from T. R. but from Beza or Stephanus as a rule, the first of Beza was some thirteen years after the A. V. But in the main, Beza followed Steph. and Beza. Critics have corrected the differences.

⁹ Or 'the law [is] sin.' The sense is the same.

¹⁰ *if seducer*.

¹¹ T. R. reads rather 'is become,' *evener*; *evener* is read by all the best uncial MSS. M A B C DEF 47 Tisch 8th ed. Meyer Lach. Alford have *evener*. I notice it as Tisch. 7th ed. and Griesb. have *evener*. F G, omit both.

¹² Or 'working out.'

¹³ I have put 'I' in Italics when the personal pronoun *ego* is emphatically introduced in Greek and the emphasis is not otherwise apparent; the position of *ego*, 'me,' produces the same effect, save in verse 9; the contrast is there spread.

¹⁴ *phariseus*. T. R. reads *phariseus*, with E L P 37 and others; text M A B C D E F G 17 47 and others.

¹⁵ *enervatus*, 'work out to a result,' same word as in verse 13.

¹⁶ 'Is there with me?' I find no better way of translating, though I am not satisfied. The

word is *enervatus* *ego*, and in verse 21, *ego* *enervatus*. 'Sin is by me,'—*corruptus*.

¹⁷ Many omit 'I find,' with M A B C 47 Memph; DEF G K L P 17 37 and others Am Syrr insert.

¹⁸ DEF G 47 Am Memph have *ego* for *ego*.

¹⁹ But M A B C L P 37 47 Syrr have the text. D E Am have *gratia* *dei*.

²⁰ T. R. adds 'who walk not after the flesh, but after the Spirit' to this verse; but it cannot be translated as in Auth. Ver. The Greek, were it to stand as part of the text, must be translated, 'There is no condemnation for those who, in Christ Jesus, walk not after the flesh, but after the Spirit,' or, 'those in Christ Jesus, who, as far as flesh, with A D E K L P 17 37 47 Am Syrr, to 'Spirit,' E K L P 17 37 47; Beza, text M B C D (F G) 47 Memph; M A B C D F G 47 Am Memph and others omit second part.

²¹ Righteous requirement, *debetus*; not *debetus*, 'habit of righteousness.'

cause the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed can it be: and they that are in flesh cannot please God. But ye are not in flesh but in Spirit; if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ he is not of him: but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of righteousness. But if the Spirit of him that has raised up Jesus^a from among [the] dead dwell in you, he that has raised up^b Christ from among [the] dead shall quicken your mortal bodies also on account^c of his Spirit which dwells in you. So then, brethren, we are debtors, not to the flesh, to live according to flesh; for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live: for as many as are led by [the] Spirit of God, these are sons of God. For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit, that we are children of God. And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with [him], that

we may also be glorified with^d [him].

²² For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory to be revealed^e to us. For the anxious^f looking out of the creature expects the revelation of the sons of God: for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected [the same], in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory^g of the children of God. ²³ For we know that the whole creation^h groans together and travails in pain together until now. And not only [that], but even we ourselves, who have the firstfruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the redemption of our body. For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope? But if what we see not we hope,ⁱ we expect in patience. And in like manner the Spirit joins also its help^j to our weakness; for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession^k with groanings which cannot be uttered. ²⁴ But he who searches the hearts

knows what [is] the mind of the Spirit, because he intercedes for saints according to God. But we do^l know that all things work together for good to those who love God, to those who are called according to purpose. Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be^m [the] firstborn among many brethren. But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.

²⁵ What shall we then say to these things? If God [be] for us, who against us? He who, yes, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things? ²⁶ Who shall bring an accusation against God's elect? [It is] God who justifies: who is he that condemns? [It is] Christ who has died, but rather has been [also] raised up; who is also at the right hand of God; who also intercedes for us. Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter. ²⁷ But in all these things we more than conquer through him that has loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present,

²⁸ nor things to come, nor powers,ⁿ nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

IX. I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit, that I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren,^o my kinsmen, according to flesh; who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all,^p God blessed for ever. Amen.

^q Not however as though the word of God had failed; for not all [are] Israel which [are] of Israel; nor because they are seed of Abraham [are] all children; but, in Isaac shall a seed be called to thee. That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed. For this word [is] of promise, According to this time I will come, and there shall be a son to Sarah.^r And not only [that], but Rebecca having conceived by one, Isaac our father, [the children] indeed being not yet born, or having done anything good or worthless^s (that the purpose of God according to election might abide, not of works, but of him that calls), it was said to her, The greater shall serve the less:

very common with the apostle from the ardour of his style, and only adds force to what he says. He had loved them as much as Moses. (Ex. xxxii. 25.) His pain was continuous: the wish he speaks of, like that of Moses, was a moment's earnest appeal, as beside himself.

^t Who is over all? *ὁ ὑπὲρ πάντων* is more emphatic than *ὁ ἐν ἑαυτῷ*: he exists and subsists as such. It may be translated also 'is,' or 'exists God over all.'

^u The apostle's object is, not to state what the word of promise is, but that the word he quotes, on which all depended, is a matter of promise.

^v T. R. reads 'evil,' with D E F G K L 17 and others; text *ἡ ἀγαθή* 37 47. It is *ἡ ἀγαθή* for *κακή*.

^a Another instance of the difficulty of putting a large or small 's.' It is clearly the state and characteristic of the believer, but it is so by the presence of the Spirit. See too verse 15.

^b M A B 47 have *ἵνα* 'in order'; C D E F G K L P 17 37 omit *ἵνα*; in Latin and English no difference.

^c Some add 'the,' with K L P 17 37; M A B C D E F G 47 omit. M A D 47 add 'Jesus' after 'Christ'; C Am Memph add it before 'Christ.'

^d T. R. reads 'by [or, through] his Spirit.' The reading was the subject of mutual charges of corrupting the text between the orthodox and the Macedonians in the fourth century. T. R. with M A C 37 and others Memph. Eth.; text B D E F G K L P 17 47 Am and others.

^e This is an example of the frequent use of *ἐν* prepositional in the verb, often difficult to render in English. 'If we co-suffer that we may be co-glorified' answers to it, but is hardly tolerable as English.

^f Or 'the glory about to be revealed.' *ἀποκάλυψις* depends. I suppose, grammatically on *μετὰ ταῦτα*; but the sense is most nearly given in the text. See Gal. iii. 23, and I Cor. iii. 22. The

emphasis is on *μετὰ ταῦτα* in contrast with *ἐν τῷ νῦν*.

^g Or 'constant.'

^h 'Glorious liberty' does not give the sense: the creature has not part in the liberty of grace; it will in that which glory gives.

ⁱ 'Creation' is the translation of the same word as that rendered 'creature' in vers. 19-21, *κτίσις*; but the word 'whole' gives it a concrete, and not an abstract, character; and therefore I have here translated it 'creation.'

^j 'Help for' may seem more correct English, but separates from the force of the preceding words, with which we are all familiar.

^k *ὑποκατατίθει*, *ὑποκατατίθει* is 'to take up a person's cause, so as to help him.' But we have the *ἐν*, 'with,' added, which I have rendered by the word 'join,' though not satisfied with it.

^l Or 'infirmary.' T. R. reads 'weakness' or 'infirmities,' with K L P 17 Memph; text M A B C D 37 47 Am.

^m T. R. adds 'for us,' with C K L P 17 37 Am Syrr Memph; M A B D F G omit.

ⁿ Refers to verse 28.

^o *ὁ ἐν ἑαυτῷ*. See notes to i. 20; iv. 11.

^p Also is omitted by M A B C 17 Am Memph An.; D E F G K L 37 47 have it.

^q T. R. reads 'nor powers, nor things present, nor things to come,' i.e., changes order, with K L 17.

^r Here the sense depends on the punctuation. It may be 'pain in my heart for my brethren,' or 'a curse from Christ for my brethren.' I apprehend, in the apostle's mind the last phrase is connected with both: he parenthetically states how far his heart had gone for Israel, and then continues the phrase. This want of strictness of construction of grammatical structure is

¹³ according as it is written, I have loved Jacob, and I have hated Esau.
¹⁴ What shall we say then? [Is there] unrighteousness with God?
¹⁵ Far be the thought. For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel compassion. So then [it is] not of him that wills, nor of him that runs, but of God that shews mercy. For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst* [men], that I might thus* shew in thee my power, and so that my name should be declared in all the earth. So then, to whom he will he shews mercy, and whom he will he hardens.
¹⁶ Thou wilt say to me then, Why does he yet find fault? for who resists his purpose? Aye, but thou, O man, who art thou that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?
¹⁷ Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour? And if God, minded to shew his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction; and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory, us, whom he has also

called, not only from amongst [the] Jews, but also from amongst [the] nations? As he says also in Hosea, I will call not-my-people My people; and the-not-beloved Beloved. And it shall be, in the place where it was said to them, Ye [are] not my people, there shall they be called Sons of [the] living God. But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved: for [he] is bringing the matter to an end, and [cutting] [it] short in righteousness; because* a cutting short of the matter will [the] Lord accomplish upon the earth.
²² And according as Esaias said before, Unless [the] Lord of Hosts had left us a seed, we had been as Sodom, and made like even as Gomorrah.
²³ What then shall we say? That [they of the] nations, who did not follow after righteousness, have attained righteousness, but [the] righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to [that] law. Wherefore? Because [it was] not on the principle of faith, but as of* works.^b They^c have stumbled at the stumblingstone,^d according as it is written, Behold, I place in Sion a stone of stumbling and rock of offence: and he that believes on him shall not^e be ashamed.

X. Brethren, the delight of my own heart and my supplication which [I

is clearer in having simply 'of' after the 'as,' and the sentence less ungrammatical.

* T. R. reads 'of law' after 'works,' with D E K L P 17 37 and most others Syrr; M A B D F G 47 Am Memph omit. The oldest versions have it, the Vulg. not.

† T. R. reads 'For they' with E K L P 17 37 Syrr; 'for' was possibly added to make the sense here easier; it is omitted by M A B D F G Am Memph.

‡ That stumblingstone is not exact, and spells the sense. Christ is the stumblingstone, as Paul goes on to explain.

§ T. R. has 'no one that . . . shall,' with K L P 17 37 Am; M A B D F G 47 Memph omit.

|| Esaias, 'his good pleasure,' the thought that delighted him. The order of the words, *his good pleasure*, gives, I think, the force of 'own,' or an emphatic 'my.' The connection of the beginning of the phrase with 'for salvation' is not very

address] to God for them^m is for salvation. For I bear them witness that they have zeal for God, but not according to knowledge. For they, being ignorant of God's righteousness, and seeking to establish their own [righteousnessⁿ], have not submitted to the righteousness of God.
⁴ For Christ is [the] end of law for righteousness to every one that believes.
⁵ For Moses lays down in writing the righteousness which is of the law. The man who has practised those things shall live by them.* But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend to the heavens? that is, to bring Christ down; or, Who shall descend into the abyss? that is, to bring up Christ from among [the] dead. But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach:
⁸ that if thou shalt confess with thy mouth Jesus as Lord,^o and shalt believe in thine heart that God has raised him from among [the] dead,
¹⁰ thou shalt be saved. For with [the] heart is believed^p to righteousness; and with [the] mouth confession made to salvation. For the scripture says, No one believing on him shall be ashamed. For there is no difference of Jew and Greek; for the same Lord of all [is] rich towards all that call upon him. For every one who-soever, who shall call on the name of the Lord, shall be saved. How then shall they call upon him in

whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches? and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace,^q of them that announce glad tidings of good things!
¹² But they have not all obeyed the glad tidings. For Esaias says, Lord, who has believed our report? So faith then [is] by a report, but the report by God's word. But I say, Have they not heard? Yea, surely, Their voices has gone out into all the earth, and their words to the extremities of the habitable world. But I say, Has not Israel known? First, Moses says, I will provoke you to jealousy through* [them that are] not a nation: through* a nation without understanding I will anger you. But Esaias is very bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after me. But unto Israel he says, All the day long I have stretched out my hands unto a people disobeying and opposing.^r

XI. I say then, Has God cast away his people? Far be the thought. For I also am an Israelite, of [the] seed of Abraham, of [the] tribe of Benjamin. God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the] history of] Elias, how he pleads with God against Israel?^s Lord, they

* Some, with M A B 17 47 Am Memph, read 'by it,' *scilicet*, which must refer then to *testimonies*.

† Or '[the] Lord Jesus.' B has *in* *expon* *typico*.

‡ Or 'man believes.' 'Is believed' is literal, and sufficiently intelligible.

§ M A B C 47 Memph omit 'of them that announce glad tidings of peace.'

|| *scilicet* signifies the occasion or condition under which a thing happens, not the means of, as an instrument; 'through' expresses this more nearly than 'by.' See also note on v. 14.

¶ Or 'contradicting.'

* T. R. adds 'saying,' with M L 37 and most others; text A B C D E F G P 47 Am Memph.

grammatical; but this abruptness of style is usual with Paul.

† T. R. reads 'for Israel' with E L 37 and others; text M A B D E F G P 17 47 Am Syrr Memph. 'For them' is the more correct reading: 'for Israel' is a gloss to explain. 'For them,' occupied as the apostle is with his subject, is far more beautiful. 'For salvation' is perhaps a little obscure; but what he says is, what would satisfy his heart was that; and his prayers tended that way, not to their judgement, evil as they were, and rejecters of Christ. But the judgement was not yet revealed.

‡ Some omit *testimonies*, with A B D E F 47 Am Memph; M has it, with F G K L 17 37 Syrr.

* Raised thee up from amongst, *scilicet*. The *et* has a definite force, but needs some word governed by it in English.

† I have said, 'that I might thus,' because it is not *eo*, the ultimate end; but *scilicet*, the means or way of doing it. 'Thus,' by itself, in English, is ambiguous in this respect; 'so that' can hardly be used in the first member of the sentence: I have so expressed it in the second: in each case it is true.

‡ Many leave out from 'cutting' to 'because,' with M A B 47 Memph. The words complete the quotation from the LXX.

§ T. R. reads 'a law of righteousness,' with (F) K L P 37 and most others Am Syrr; M A B D E G 17 47 Memph omit.

|| As of works. What I have here translated 'of' is the preposition I have elsewhere translated 'on the principle of.' But this very sense

have killed thy prophets, they have dug down thine altars; and I have been left alone, and they seek my life. But what says the divine answer to him? I have left to myself seven thousand men, who have not bowed knee to Baal.* Thus, then, in the present time also there has been a remnant according to election of grace. But if by grace, no longer of works: since [otherwise] grace is no more grace.⁷

⁸ What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded,⁹ according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day. And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them: let their eyes be darkened not to see, and bow down their back always.

¹¹ I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall [there is] salvation to the nations to provoke them to jealousy. But if their fall [be the] world's wealth, and their loss [the] wealth of [the] nations, how much rather their fulness? For I speak to you, the na-

tions, inasmuch as I am apostle of nations, I glorify my ministry; if by any means I shall provoke to jealousy [them which are] my flesh, and shall save some from among them. For if their casting away [be the] world's reconciliation, what [their] reception but life from among [the] dead?

¹⁴ Now if the firstfruit [be] holy, the lump also; and if the root [be] holy, the branches also. Now if some of the branches have been broken out, and thou, being a wild olive tree, hast been grafted in amongst them, and hast become a fellow-partaker of the root and of the fatness of the olive tree, boast not against the branches; but if thou boast, [it is] not thou bearest the root, but the root thee. Thou wilt say then, The branches¹⁵ have been broken out in order that I might be grafted in. Right: they have been broken out through unbelief, and thou standest through faith. Be not high-minded, but fear: if God indeed has not spared the natural branches; lest it might be he spare not thee either.¹⁶

¹⁷ Behold then [the] goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God.¹⁸ If thou shalt abide¹⁹ in goodness, since [otherwise] thou

also wilt be cut away. And they too, if they abide not in unbelief, shall be grafted in; for God is able again to graft them in. For if thou hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they who are according to nature be grafted into their own olive tree? For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness²¹ in part is happened to Israel, until the fulness of the nations be come in; and so all Israel shall be saved. According as it is written, The deliverer shall come out of Sion; he²² shall turn away ungodliness from Jacob. And this is the covenant from me to them, when I shall have taken away their sins. As regards the glad tidings, [they are] enemies on your account; but as regards election, beloved on account of the fathers. For the gifts and the calling of God [are] not subject to repentance.²³ For as indeed ye [also] once have not believed in God, but now have been objects of mercy through the unbelief of these; so these also have now not believed in your mercy, in order that they also may be objects of mercy.²⁴ For God hath shut up together all in unbelief, in order that he might shew mercy to all.

²⁵ O depth of riches both of [the] wisdom and knowledge of God! how

unsearchable his judgments, and untraceable his ways! For who has known [the] mind of [the] Lord, or who has been his counsellor? or who has first given to him, and it shall be rendered to him? For of him, and through him, and for him [are] all things: to him be glory for ever. Amen.

XII. I beseech you therefore, brethren, by the compassion of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your intelligent service. And be not conformed to this world,¹ but be transformed by the renewing of [your] mind; that ye may prove² what [is] the good and acceptable and perfect will of God. For I say, through the grace which has been given to me, to every one that is among you, not to have high thoughts above what he should think; but to think so as to be wise,³ as God has dealt to each a measure of faith. For, as in one body we have many members, but all the members have not the same office; thus we, [being] many, are one body in Christ, and each one members one of the other. But having different gifts, according to the grace which has been given to us, whether [it be] prophecy, [let us prophesy] according to the proportion of faith; or service, [let us occupy ourselves] in service; or he that teaches, in teaching; or he that exhorts, in exhortation; he that gives, in simplicity;⁴ he that leads, with diligence; he

right to the promises being gone, they come in at the end as objects of mere mercy, as any poor Gentile might be; though, by that mercy, God accomplishes His promises, to which, as to their new responsibility, they had lost all title. It is this which gives rise to the apostle's expressions of admiration as to the wisdom of God.

¹ Or 'O depth of God's riches, and wisdom, and knowledge.'

² Some omit 'your' with A B D F G 47 Memph; B E L P 17 37 and others Am Syrr have it.

³ Or 'to the proving.' Lit. 'to your proving.'

⁴ So as to have a sober judgment, 'to think soberly.'

⁵ Or 'with liberality.' from 'giving without hesitation,' or 'not avoiding to give on false excuses,' it has come to mean 'readily and liberally.'

* T. R. adds 'and,' with DEL 37 Syrr and most others; text A B C F G P 12 47 Am Memph.

* Baal has here the article in the feminine; and hence the Authorised Version has put in 'image.' The feminine article is doubtless borrowed from the LXX. The Chaldean inserts 'image.' Some learned men, as Seiden, attribute it to the masculine and feminine characters in which Baal was adored in Syria. I notice the gender therefore merely in this note. F G have 'or.'

* T. R. adds, with B (which puts however *grace* for last *days*) L 37 most others Syrr and fathers, 'but if of works, it is no longer grace; otherwise work is no more work; A C D E F G P 47 Am Memph omit. Taeh. (7th ed. not 8th) keeps it as in T. R. I add 'otherwise,' *grace* is constantly thus used in Greek. The ellipse when filled up is 'since [if it were], grace is no more grace,' or 'since [then].'

* Or 'hardened,' made obdurate in heart.

* Many read 'branches,' not 'The branches,' with A C F G L P 17 37 47; text B D and others.

* This is another case where the grammatical structure is not complete. It may well be taken, 'fear . . . lest he spare not thee,' the beginning of ver. 21 adding a supplementary thought, of which the apostle's mind was full; still it is a broken phrase, *ye* may well be translated sometimes 'indeed,' otherwise we must say, 'for if God has not,' &c., and add 'take heed,' or something like it, as in the Authorised Version. A B C P 47 Memph read 'branches, neither will he spare thee.'

* T. R. omits 'of God,' with F G I, and carries Syrr; A B C D Am Memph have it.

* If thou shouldst abide, or 'abidest.' There are three degrees of condition in Greek: indicative, if the fact arrives; subjunctive, doubtful if it will; and conditional, of uncertain probability. This is the subjunctive. The English hardly gives the three with 'if,' in the second person; in the third I can say 'If he comes,' 'If he come,' 'If he should come.' Habit has, in conversation, preserved the subjunctive, or what answers to it; 'If he come,' implying more doubt than 'If he comes,' and less than 'If he should come.'

but in the second person this is hardly bearable in English: 'If thou abide.' The reader may use it if he pleases; see ver. 23. I have there said, 'If they abide.' There is no difference here in English between indicative and subjunctive; the conditional would be ill placed.

* Or 'obdurate.'

* T. R. reads 'and be,' with E L 17 37 and others Am Syrr Memph; A B C D (F G) 47 omit; F G read 'to turn away.'

* *Superlativum.*

* A B C D E F G 47 Memph omit 'also'; D³ L 17 37 and most others Am Syrr have it.

* Here the English translation has lost the force of the phrase through habits of doctrine. The Jews would not believe in the mercy shown to the Gentiles, and thus lost the glad tidings of the grace of God for themselves; and thus, their

that shews mercy, with cheerfulness.
 12 Let love be unfeigned; abhorring evil; cleaving to good: as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it to the other: as to diligent zeal, not slothful; in spirit fervent; serving the Lord. As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, persevering: distributing to the necessities of the saints; given to hospitality.
 14 Bless them that persecute you; bless, and curse not. Rejoice with those that rejoice, weep with those that weep. Have the same respect one for another, not minding high things, but going along with the lowly: be not wise in your own eyes: recompensing to no one evil for evil: providing things honest before all men: if possible, as far as depends on you, living in peace with all men; not avenging yourselves, beloved, but give place to wrath: for it is written, Vengeance [belongs] to me, I will recompense, saith the Lord. If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil with good.

XIII. Let every soul be subject to the authorities that are above [him]. For there is no authority except from God; and those that exist are set

up by God. So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring sentence of guilt on themselves. For rulers are not a terror to a good work, but to an evil [one]. Dost thou desire then not to be afraid of the authority? practise [what is] good, and thou shalt have praise from it; for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil. Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience. For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing. Render to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour. Owe no one anything, unless to love one another: for he that loves another has fulfilled the law. For, Thou shalt not commit adultery, thou shalt not kill, Thou shalt not steal, Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love works no ill to its neighbour: love therefore [is the] whole law.
 11 This also, knowing the time, that it is already time that we should be

47 Syrr; M A B D F G Am Memph omit.

* Literally 'shall receive.'

* T. R. reads 'good works, but to evil,' with E L 17 37 47 and most others Syrr; text M A B D F G P Am Memph.

* T. R. adds 'therefore,' with E F G L P 17 37 and most others Syrr; M A B D Am Memph omit.

* Or 'fulfills' (perfect). By the conduct which flows from love the law is already fulfilled before its requirement is applied.

* T. R. adds 'Thou shalt not bear false witness,' with M P 37 Memph; A B D E F G L 17 47 Am omit.

* Gr. 'fulness,' πληροῦς, of law.

* and receive is a phrase of the apostle's, as assigning another and additional reason for what he says.

aroused out of sleep; for now [is] our salvation nearer than when we believed. The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light. As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, not in strife and emulation. But put on the Lord Jesus Christ, and do not take forethought for the flesh to [fulfil its] lusts.

XIV. Now him that is weak in the faith receive, not to [the] determining of questions of reasoning.* One man is assured that he may eat all things; but the weak eats herbs. Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for God has received him. Who art thou that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord is able to make him stand. One man esteems day more than day; another esteems every day [alike]. Let each be fully persuaded in his own mind. He that regards the day, regards it to [the] Lord. And he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, [it is] to [the] Lord he does not eat, and gives God thanks. For none of us lives to himself, and none dies to himself. For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die:

* Or 'drawn nigh.'

* Or 'disputes in reasoning.'

* T. R. reads 'God,' with D E F G L 17 37 47 Am; text M A B C P Memph.

* I have left out, with M A B C D E F G Am Memph, 'and he that regards not the day to [the] Lord he does not regard it.' T. R. adds it, with C L P 17 37 47 and most others Syrr.

* T. R. omits 'And,' with 47; M A B C D E F G L P 17 37 Am Syrr Memph insert.

* Some leave out this last clause, with L.

* T. R. adds 'both,' with L 37 47 Am Syrr; M A B C D E F G P 17 Am Memph omit.

* T. R. reads 'died and rose and lived again,' with cursives (L P 17 37 47 have ὥστε for ὅτι) Syrr; text M A B C Memph; F G Am read

both if we should live then, and if we should die, we are the Lord's. For to this [end] Christ has died and lived again; that he might rule over both dead and living. But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God. For it is written, I live, saith [the] Lord, that to me shall bow every knee, and every tongue shall confess to God. So then each of us shall give an account concerning himself to God. Let us no longer therefore judge one another; but judge ye this rather, not to put a stumbling-block or a fall-trap before his brother. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man [it is] unclean. For if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not him with thy meat for whom Christ has died. Let not then your good be evil spoken of; for the kingdom of God is not eating and drinking; but righteousness, and peace, and joy in [the] Holy Spirit. For he that in this serves the Christ [is] acceptable to God and approved of men.

So then let us pursue the things which tend to peace, and things whereby one shall build up another. For the sake of meat do not destroy the work of God. All things indeed

'died and rose.' For this use of ὥστε compare Rev. ii. 8.

* T. R. reads 'Christ,' with L P 17 37 Syrr. Omit M A B C D E F G Am Memph.

* T. R. reads 'But,' with L 17 37 Syrr; M A B C D E F G P 37 Am Memph read 'For.' The passage turns back, so to speak, to the end of verse 13.

* ὥστε.

* T. R. reads 'these [things],' with E L 17 37 47 Syrr; text M A B C D F G P Am Memph.

* Or 'Christ' perhaps, without 'the.' A D F G omit the article.

* Literally 'the things of peace.'

* Or 'the things of edification, in which one [builds up] another,' or 'of mutual edification.'

* 'Taking the lead in paying it' is paraphrase; but 'preventing' (προεστέλλει) is obsolete. I know not how to present the sense more briefly.

* T. R. adds 'and,' with A E L P 17 37 Memph and others; M B D F G 47 Am omit it.

* Or 'with what is lowly.'

* προνοήσεις, taking care by forethought that there should be what is comely and seemly. See ὁρῶντες, 'forethought,' xiii. 14.

* Some read 'But if,' with M A B P 37 Am Memph; text D E L 47; D F G have ὥστε only.

* Or 'let every soul subject itself.' It is reflective; perhaps sufficiently expressed in 'be subject.' 'Sets himself in opposition' is in direct contrast: ὑπερεστέλλω, ὑπερεστέλλω. This is verbally lost in English.

* T. R. reads 'the authorities,' with E L P 17 37

house. Salute Epsestus, my beloved, who is [the] firstfruits of Asia^a for Christ. Salute Maria, who^b laboured much for you.^c Salute Andronicus and Junias, my kinsmen and fellow-captives, who^d are of note among the apostles; who were also^e in Christ before me. Salute Amplias, my beloved in the Lord. Salute Urbanus, our fellow-workman in Christ, and Stachys, my beloved. Salute Apelles, approved in Christ. Salute those who belong to Aristobulus. Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord. Salute Tryphena and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much in [the] Lord. Salute Rufus, chosen in [the] Lord; and his mother and mine. Salute Asyncretus, Phlegon, Hermes, Patrobas, Hermas,^f and the brethren with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympus, and all the saints with them. Salute one another with a holy kiss. All^g the assemblies of Christ salute you. But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which ye have learnt, and turn away from them. For such serve not our Lord^h Christ, but their own

belly, and by good words and fair speeches deceiveⁱ the hearts of the unsuspecting. For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and simple [as] to evil. But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.^j

^k Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

^l I Tertius, who have written this epistle, salute you in [the] Lord. ^m Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother Quartus. The grace of our Lord Jesus Christ [be] with you all. Amen.ⁿ

^o Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to [the] revelation of [the] mystery,^p as to which silence has been kept in [the] times of the ages, but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations—[the] only wise God, through Jesus Christ, to whom^q be glory for ever. Amen.

G L P 17 37 47, but D E F G omit end of verse 20. In F G L 37 the epistle ends here. The addition of 20-27, also transposed, has produced difficulty as to the closing salutations. M A B C D E F 37 Am Monks Ae. insert 20-27 here; A L P 17 37 47 at end of xiv.; A P 17 in both. F G omit altogether, F leaving a space here, and G a space after xiv. 23.

^a It formed no part of what was unfolded in these ages, in which God developed His plans in creation; it was a purpose before, a subject outside their history. It had been eternally hidden; it was not in reckoned time.

^b The natural construction would be "to him." But these breaks in the structure of sentences, through long parentheses, are common with Paul.

^a T. R. reads "Achais," with L P 17 37 47 Syrr; text M A B C D F G Am Monks.

^b T. R. reads "ferus," with C L 17 37; text M A B C P 47 (D E F G Am) Syrr Monks.

^c T. R., with E L 17 47 and most others Syrr, transposes "Hermas" and "Hermas."

^d T. R. omits "All," with 17 47 and other cursives; M A B C L P Am Syrr Monks insert, and so do D E F G, which put the phrase in verse 21 instead of here.

^e T. R. adds "Jesus," with L 17 47 Monks; M A B C P (D E F G) 37 Am omit.

^f T. R. adds "Amen," with a few cursives only.

^g Some omit verse 24. T. R. has it, with D E F

FIRST EPISTLE TO THE CORINTHIANS.

1. Paul, [a] called apostle of Jesus Christ, by God's will, and Sothenes^a the brother, to the assembly of God which is in Corinth, to [those] sanctified in Christ Jesus, called saints,^b with all that in every place call on the name of our Lord Jesus Christ, both theirs and ours: Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

^c I thank my God always about you, in respect of^d the grace of God given to you in Christ Jesus; that in everything ye have been enriched in him, in all word [of doctrine],^e and all knowledge, (according as the testimony of the Christ has been confirmed in you,) so that ye come short in no gift, awaiting^f the revelation of our Lord Jesus Christ; who shall also confirm you to [the] end, unimpeachable in the day of our Lord Jesus Christ. God [is] faithful, by whom ye have been called into [the] fellowship of his Son Jesus Christ our Lord.

^g Now I exhort^h you, brethren, by the name of our Lord Jesus Christ,

that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly unitedⁱ in the same mind and in the same opinion. For it has been shewn to me concerning you, my brethren, by those of [the house of] Chloë, that there are strifes among you. But I speak of this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is the Christ divided? has Paul been crucified for you? or have ye been baptised unto the name of Paul? I thank God that I have baptised none of you, unless Crispus and Gaius, that no one may say that I have baptised^j unto my own name. Yes, I baptised also the house of Stephanas; for the rest I know not if I have baptised any other. For Christ has not sent me to baptise, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made vain. For the word of the cross^k is to them that perish foolishness, but to us that are saved it is God's power. ^l For it is written, I will destroy the

gent faculty; whatever expresses the thought formed in it is *logos*. When it is in exercise, there is thinking, and consequently a thought, *noûs*. As the Platonists said, there is the intelligent and intelligible; what is *noûs* and *logos*. But to be a positive object of another's mind, and so de facto, and not merely abstractedly, *noûs*, there must be *logos*, the objective object of thought in another. Thus all subject matter of thought is *logos* (the intelligible) is *logos*, and first of all Christ. But we are said, having the Holy Ghost, to have also the *noûs* of Christ, the intelligent faculty with its thoughts. (Chap. 5. 18.)

^m "Awaiting" gives more actual expectation than "waiting," *prospectivè*.

ⁿ Or "beseech."

^o *κατασκευάζω*, where all the members have each its own place, or make a whole; or, if broken, are restored to one complete and perfect whole.

^p Some read "ye have been baptised," with M A B C P 17 37 Am Monks; text D E F G L P 47 Syrr and others.

^q Or, "the word which [speaks] of the cross."

^a Saints by [divine] calling.

^b I am not quite satisfied with "in respect of." It is not *in* with a genitive, signifying "for," nor *in* with an accusative, signifying "on account of," but *in* with a dative, which has the force of "on the occasion of," or "on condition under which anything happens, not its cause." By occasion of is hardly English. We use "in occasion" and "on occasion" in a somewhat similar way. If any prefer "by reason of," I know of no objection.

^c *Logos*, whatever is the expression of a thought formed in the mind, and otherwise unknown; hence used for the thing expressed, or the expression of it; hence "word." Here it is the communication of the mind of God in the gospel of Christ. (See II. 1.) I retain therefore "word" in the expression "all word, and all knowledge," adding "of doctrine" in brackets, because "in all word" is scarcely English, and the "word of doctrine" is, I believe, here the sense. "Utterance" gives the sense imperfectly. It is the matter and form of thought and expression, as well as the utterance of it. It is a word so large in sense as to be very hard to express. Whatever expresses the mind is *logos*. Now is the intelli-